The Orthodox Herald

Read in more than 7500 households

Volume 54, No. 5 ISSUE 640 SEPTEMBER 2005 www.orthodoxherald.homestead.com

THE DIVINE LITURGY

The first litany in the Divine Liturgy is identified as either the Great Litany or the Litany of Peace. Its form evolved over a period of many centuries. Originally it was a long uninterrupted series of prayers said by the priest. People seemed to find this boring and it gradually received its present form of twelve single prayers or petitions with a response after each one. Ironically, today people find the present form boring in many parishes. They sit in the pew for a short intermission and don't pay attention to the petitions instead of listening and making the sign of the cross at those which especially pertain to them.

This is called the Great Litany because it has more petitions than a small litany served later in the Liturgy. It is also called the Litany of Peace because the first petition reads: "In peace let us pray to the Lord." We pray for peace both internal and external. Internal peace is peace of mind and soul; while external peace is peace from terrorism, war, squabbles with family members and others, etc. We hope to attain what St. Seraphim said: "Acquire the spirit of peace and thousands around you will be saved."

The first three litanies start "For the peace..." They start with prayers to the church, our country and then for individuals. The litany ends with the commemoration of the Mother of God and all the saints and with the advice to "Commend ourselves and each other, and all our life unto Christ our God." Do we do this?

Questions:

1. What are the two names generally given to the first litany?
2. What are petitions?
3. What kind of peace are we praying

(Continued on Page 35, Col. 1)

ABOUT THE THREE-BAR CROSS

The three-bar cross, which is usually identified as the Russian Cross, is Greek in origin. For many years, after Orthodox Christianity was accepted into Russia it was known as the Greek Church. Its bishops and priests were Greek. It did not become the Russian Church until the 12th century, when ethnic Russians were ordained to the priesthood in Constantinople. They were not consecrated bishops until much later.

The three-bar cross can be traced to Greece and predates the Christianization of Russia by 1,000 years. In Mount Athos in the Monastery of Vatopedi, the altar cross is three-bar. According to the oral tradition passed down for over 2000 years, Vatopedi was built by St. Constantine between the years 334 and 337. It was destroyed by Julian the Apostate in 361-363. It was rebuilt by Emperor Theodosius in 379-395. This altar cross, one of the treasures of the monastery, is believed to have been donated by the founder of the monastery, St. Constantine.

There are many miracles connected with this cross. The monastery was attacked by Arab invaders in the 10th century. Wishing to save the cross of St. Constantine and the famous miracle icon of the Mother of God Klitorissa, the sacristan, Hierodeacon Sabbas hid them in a well and before sealing the well, placed a lighted candle in front of them. Father Deacon Sabbas was later captured, became a prisoner, and was exiled to Crete. It was not until 70 years later that he won his freedom and made his way back to his beloved monastery. One of the first things the elderly monk did was to tell the other younger monks

(Continued on Page 35, Col. 1)

THE NATIVITY OF THE MOTHER OF GOD
September 8/21

This Holy Day is not recorded in the Bible but information about the event is found in the apocryphal writings especially "Protoevengelium of James." How then do we know the day on which she was born? The date was chosen to coincide with the anniversary of the education of a church in Jerusalem built, according to tradition, over the home of St. Anne, Mary's mother. It is symbolic that the Church year begins with her Birth and ends with her Dormition.

The parents of the Mother of God lived in the town of Nazareth. They were God-fearing people. Her father, Joachim, was of the tribe of David and her mother, Anna of the tribe of Aaron. The child inherited royal blood from her father and priestly blood from her mother.

Her parents were old and childless. This grieved them as at that time it was believed by the Hebrews that anyone who did not have children had offended God in some way and was being punished by Him. Joachim and Anna being God-fearing people were greatly distressed by this. They prayed to God for a child and promised Him that should they have a child, they would dedicate it to the service of God.

God heard their prayers and a child, Mary was born to them. They were to have only this one child, Mary full of grace, to become blessed among women, the temple of the Holy Spirit, and mother to the Saviour of the world.

The hymns for the day tell the whole story.

The Kondak says: Joachim and Anna were delivered from the reproach of childlessness, and Adam

(Continued on Page 35, Col. 1)

THE ORTHODOX HERALD
(USPS 600-140)
(ISSN 0744-1495)
Published monthly by
The Orthodox Herald, Inc.
Transjurisdictional Publication
Special non-profit rate
Entered as Periodical-Class Mail at
Hunlock Creek, PA 18621 and Scranton, PA 18505
an additional mailing office.
Founders and Editors: V. Rev. W. Basil
Stroyen, M.A., Ph.D., D.D. and Nina Bohush
Stroyen, R.N., D.D., D. Litt
Computerist Betty Kovach
Web Master - Michael Wesdell
Annual Subscription $8.00 a year.
$12.00 for two years.
Packet Plan Rate on Request
POSTMASTER: Send address changes to:
P.O. Box 9
Hunlock Creek, PA 18621-0009
Phone 570-256-7232
Web www.orthodoxherald.homestead.com
Contributions are tax-deductible
Published since 1952

CHRONOLOGY

SEPTEMBER 2005

DIED: Matushka Alexandra Garklavs in Chicago, IL.

SCHOLARSHIPS FOR FUTURE PRIESTS to mission lands in places like Kenya, Korea, Indonesia, South Africa and Uganda are being offered by OCMC, PO Box 4319, St. Augustine, FL 32085. Or go to www.ocmc.org. Help is needed to continue this service. Make checks out to "Mission Student Scholarships."

THE ETHOPIAN ORTHODOX COMMUNITY is building its own church building with the help of Hearts and Hammers, a private non-profit organization. The Ethopian community in Mechlenburg County, North Carolina, has grown to 125 families since its inception in 1999. Holy Trinity Church is being built at 9412 Idlewild Rd., Mint Hill, NC.

APPLYING TECHNOLOGY TO SOMETHING OLD two Catalans in Spain have invented a small electronic pocket rosary to encourage more people to pray. It is the size of a key ring and has a push-button that vibrates when pushed counting the prayers automatically.

IN RUSSIA, from June 20-23, Cardinal Walter Kasper met with Metropolitan Kiril to discuss problems existing in their relations. The Russian Orthodox Church continues to complain about the activities of the Ukrainian Catholic Church. Cardinal Kasper said: It is not my task to speak about questions tied to another church." The Ukrainian Catholic Church is in communion with Rome and requires papal approval for some of its activities, but is considered a self-governing church for the most part.

AN ICON HAS BEEN PLACED IN ST. JOSEPH'S CHAPEL NEAR GROUND ZERO. The chapel was used as a respite center for workers following the disaster and is now being renovated. It will now serve as a memorial. An icon of SS. John and Paul, who were martyred in the time of Constantine, is one of the pieces of art that has been chosen for the chapel. Drawn by Sister Cecelia of New Skete Monastery, it honors the saints who encouraged each other to hold fast in the face of martyrdom. It honors their loyalty and friendship. It memoralizes friends and strangers who sacrificed their lives by remaining with a disabled or wounded friend on 9/11. It is also dedicated to family and friends of those lost or affected by the attacks.

MORE ORTHODOX THAN ORTHODOX, an article in Christian Century, written by Alexey D. Krindatch, a visiting scholar at the Institute for the Study of American Religion in Santa Barbara, CA, who is now affiliated with the Patriarch Athenagoras Orthodox Institute, found that converts to the faith are the most ardent defenders of it. That seems to be the case with American converts to Orthodoxy. His study is based on responses from students at Holy Cross, St. Tikhon and St. Vladimir seminaries. He studied the reason why Orthodoxy, which is a tradition-bound, liturgically intricate church is attracting converts. For more http://www.orthodoxnews.netfirms.

CHILDREN'S BOOKS have been published by St. Nectarios Press, 10300 Ashworth Ave., NO, Seattle, WA 98133-9410. Phone 1-800-643-4233 or www.stnectarios.press.com. The beautiful colorful books written for different age groups are about 20-40 pages in length and include: "The Holy Monks of Mount Athos," "Saint Nectarios" and "Saint Constantine and Helen."

FR. TIMOTHY, along with Matushka Lisa Lowe, are leaving the SS Peter and Paul Church in Meriden, CT to teach at a Friends School in Ramallah, Palestine. The school, which has both Muslim and Christian children, enrolled is highly regarded. Most of the Christian children are Orthodox. Fr. Timothy also hopes to be involved in helping to establish a theological school for native clergy. The Lowes can be reached at lowes@fum.org.

SIXTY YEARS AFTER THE END OF WORLD WAR II, two books have been released about the criminal negligence with which Stalin allowed Nazi Germany to mount a secret attack on the Soviet Union on June 22, 1941. In Stalin's Folly, Constantine Pleshakov writes how Minsk was taken in August, Kiev in September and the 900 day siege of Leningrad began in Sept. 8, 1941. In What Stalin Knew, David E. Murphy makes it clear that Stalin's stubborn arrogance permitted this catastrophe to unfold. Together they provide a new perspective on Operation Barbarossa. Both authors had access to archives formerly unavailable.

JAROSLAV PELIKAN, chair of the OCA Dept. of History and Archives stresses the need for saving papers, records and manuscripts which will be of historical importance. He especially says that "old stuff that nobody can read anymore" because it is written in the Cyrillic alphabet can be a vital part piece of institutional memory. If you or your parish or club have such papers, contact him at 156 Chestnut Ln., Hamden, CT 06518-1604.

YES, THE ORTHODOX CHURCH HAS MISSIONARIES. Some who are serving in Albania and Romania will be speaking in the U.S. in interested parishes from August through November. Hear about their work. Contact: Maria Gallos at 1-877-GO-FORTH or at missionaries@ocmc.org.

(Continued from front page)

THE DIVINE LITURGY

for?
4. Is this relevant at this time with terrorism rampant?
5. Do we take to heart the advice at the end of the litany?
6. What does it instruct us to do?

(Continued from front page)

ABOUT THE THREE-BAR CROSS

about his actions and he then informed them about the hidden treasures. When they pried open the well cover, they found the precious cross and icon and standing upright and before them was the candle – still burning. With great joy and with a solemn procession, the cross and icon and burning candle were taken to one of the churches where this cross, the cross of St. Constantine was placed on the main altar.

An icon depicting the cross was prepared and gives proof to its early existence.

(Continued from front page)

THE NATIVITY OF THE MOTHER OF GOD

and Eve (mankind) from corruption of death at thy holy nativity, O All-Pure One. This do thy people celebrate, being redeemed from the guilt of transgression (were saved from sin by the death on the Cross and Resurrection of her Son, Jesus, who she was to bear) when they cry to Thee. The barren give birth to the birth-giver of God and the Nourisher of our life."

The Tropar gives us another vivid picture for the celebration of this day. It reminds us: "Thy holy nativity, O Virgin Birth-giver of God, has proclaimed joy to all the universe; for from thee is risen the Sun of righteousness (Malachi 4:2 "But unto you that fear my name shall the Sun of righteousness arise with healing...") even Christ our God, and having destroyed the curse (of Adam and Eve), He hath bestowed a blessing; and having brought death to naught (Christ is risen from the dead, trampling down death by dath, and upon those in the tombs bestowing life.) He hath given unto us life eternal.

THE GREATEST WRONG

In ancient times, many criminals and rebels died by crucifixion. It's said that in the unrest after the death of Herod the Great in 4 BC, Roman soldiers lined a road in Galilee with 2,000 crosses, each bearing the body of an insurrectionist. Their purpose was to strike terror into the heart of anyone who even contemplated rebellion against Rome.

Almost 50 years later, Jesus was put to death by the Romans on a cross following their policy of putting slaves and the lowest of criminals to death. This is how they identified Him.

Followers of Christ see His crucifixion as the greatest wrong in all of history. Yet we decorate church buildings with the cross, wear it around our necks, make the sign of the cross on ourselves, and have special days of commemoration. Why would anyone cherish such a terrible symbol of shame and suffering?

Christ's death on the cross gave a new significance to that which had been an instrument of shame and disgrace. It transformed it into the symbol of salvation. St. Paul glorified in the cross when it was not only unpopular but perilous to do so. We read in Gal 6:14: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

It was this outlook which St. Helena had when she set out at the age of 80 for the Holy Land, to look for the cross on which Christ was crucified. It is this finding and lifting that we celebrate on September 14/27. History's greatest wrong secured our pardon from sin and His resurrection assures our ultimate victory over death. That is why we cherish the cross, and venerate it.

ON THE MOTHER OF GOD

St. Dionysius the Aeropagite visited the Mother of God in Jerusalem and wrote of his experience. He tells of the immeasurable joy, the outer and inner radiance and the indescribable fragrance that he sensed in her presence. In his enthusiasm, he continues that if he did not acknowledge the one, true God, she made such a strong and deep impression on him that he would acknowledge her as God.

The holy Virgin was a strong influence when she lived on earth and she received even greater power after her dormition, when by God's will she was exulted above the hosts of His angels. Her power comes from her ceaseless prayer to God for others: the faithful and for all who turn to her for help.

St. John of Novogorod, when he and his people prayed to her for help against an enemy army, was confident that, at that same time, she was praying to God with tears in her eyes for them. Novogorod was miraculously saved.

As she was in agony at the crucifixion of Her Son, so does she agonize for all the weak who turn to her for help. It can be said that the whole earth is protected by the miracles of her mercy.

POCHEV

In the province of Volinsk, Ukraine there exists the famous Pochaev Monastery dedicated to the Mother of God. She appeared to two monks in about 1340 who were living in a cave. One of the monks saw a flaming pillar stretching from earth to heaven, and in the midst of this flame he saw the Mother of God standing on a rock. A healing spring of water arose at the spot and many faithful drink it and receive healing. The rock with the imprint of her foot and the spring still exist and are visited by thousands every September and throughout the year.

BIBLE QUIZ

1. What sweet substance was part of St. John the Baptist's diet?
2. According to the Proverbs, what kind of bread is sweet to a man?
3. What did Moses do to make the bitter waters of Marah drinkable?
4. In Revelation, what falls on the earth's waters to make them bitter?
5. According to Proverbs, what sort of person thinks even bitter things are sweet?
6. What New Testament prophet predicted a worldwide famine?
7. What two plagues probably caused famine in Egypt?
8. What figure in a parable found himself the victim of famine?
9. Who sent his sons to Egypt because of famine in the land?

ANSWERS:
1. Honey (Matthew 3:4)
2. Bread of deceit (Proverbs 20:17)
3. Threw a piece of wood into the water (Exodus 15:25)
4. A star (Revelation 8:10)
5. A hungry person (Proverbs 27:7)
6. Agabus (Acts 11:28)
7. Locusts and hail (Exodus 10:14-15)
8. The prodigal son (Luke 15:14)
9. Jacob (Genesis 42:1-2)

ETHNIC CHUCKLE

Dorohaya Tyotya Marea,

Tak tam kolo vas? Toot everything eedah OK. Noh jay mala takee experience zhe yah neznam what I gotta do.

Tak peshlo, yah bulla invited nah wedding nashee krayankee Julee granddaughter. Yah dumam zhe ohna neh hochilla me inviting noh ohna mushela having some guests nah bride side. Ohna me povela zhe yeh granddaughter granduavala ot college ee uzhey mah dobree position. Ee braggovala zhe toth wedding budey highclass ee budyut takee very important people. Yah told her zhe ohna neh have to worry zhe yah znam yak to behave.

Yah peeshla dh best storuy u mall ee kupela shumneeh pinkovee dress, et hat, ee shoess. ee shitko druho zheh trebah so yah looking barz good.

Preshlo time to go nah reception. Yah peeshla doh hallyou ee sitting down kola stola with nashe druhee krayanee. Tam bullee nameplates nah stoylee deh me malee sitting. While we waiting nah wedding party mee malee time to eat cheese, ee crakesee ee takee piece of dried hleb. Bullo napitkee kolo bara. Finally, mladee preshlee. Teper neh mayut starostuy. Maeyut master of ceremonies. Ohn nam povel kolee presol time for nash table to go do buffet. Me staree, ee yah, ee krayanee had to walk across the slippery dance floor. Yah fillovala me plate, noh znayyteh, Tyotya Marea, zhe teperh neh mayut "ethnic food" yak holupkee ee kurkuy noh every buffet mayeh ziti with tomato sauce ee veekee salad bar. Yah ask you, tyotya, the ziti not "ethnic food?"

Anyone, yah started to cross the dance floor going to me table kolee me aper plate collapsed. Shitko palo nah me beautiful pinkovee dress. Not only yah but dance floor takee mess! Yah taka embarrassed.

Kolee yah preshla domu yah dumam zhe kolee me "ethnics" malee veselyah mee malee real tanerre. EE me neh mushele eetee nah buffet. Meh klalee dobree edya nah tables. Yah proshhu vas, tell me yakee toh "high class" wedding with paper plates?

Budte zdravee,
Vasha clumsy
Hanya

FUNDS

ALASKA: Dorothy Burochonock, Ethel Watlock, Marian Stenko in memory of her husband, Paul, and her parents, John and Mary Selepak.

BOTH ALASKA AND MISSION: Vera Croitoru, Peter Vezman, Steve and Lenora Evancho, Eugenia Kribales, Robert Rodka, Anonymous, N.H. Siciliano in memory of her grandparents, Phillip and Matrona Spiak Harris, and Joseph and Anastasia Bakun Szabiet.

One of the places where copies of The Orthodox Herald are sent is St. George Island. It is situated in the Pribilof Islands jutting out into the Bering Sea. It is near the border with Russia Siberia. The island is almost treeless and has been described as "looming from the water like a parsley pancake floating in a sea of blue-gray syrup."

The Pribilof's are home to the largest Aleut community. Until 1972, St. George Island had a factory where fur from seals was processed. Now, employment is high among the 150 inhabitants. They work either for the native corporation, which owns the land, the town government, air carriers who serve the island or commercial fishing. There is a six-room hotel and a tiny restaurant for visitors.

A beautiful, new church dedicated to St. George the Victorious overlooks the Bering Sea.

Dear fellow Orthodox in St. George Island, we send you our best wishes along with this copy of "The Herald" as we have with others for the last 50 years.

Prayer From the "Service of Thanksgiving at the New Year"

O master, Lord our God, the Fountain of Life and immortality, the Creator of all things both visible and invisible, who governs the seasons and the years and guides all things with Thy wise providence; we thank Thee for all the blessings Thou hast poured out upon us during the past years of our lives, and we beg Thee, O all-bountiful Lord, bless this coming ecclesiastical year with Thy goodness, direct our civil authorities in the path of goodness, bestow Thy heavenly blessings upon all The people; health, salvation and growth in virtue. Deliver Thy Holy church, this countryside from every assault of the devil, and grant us peace and tranquility; and grant that we may always offer thanksgiving unto Thee, The Father who is from everlasting, together with Thine only-begotten Son, and Thy most holy, good, and lifegiving Spirit: God glorified in three Persons, and may joyfully praise Thine all Holy Name. Amen.

WINTER'S GRACE

Many think that the names of Greenland and Iceland should be reversed. Greenland, which is colder, should be called Iceland and Iceland, which is greener, should be called Greenland.

The frigid waters around Greenland contain countless icebergs, some little and some gigantic. Sometimes the small ice floes move in one direction while their massive counterparts flow in another. Why? The explanation is simple. Surface winds drive the little ones, whereas deep ocean currents carry the huge masses.

Isn't that true of our lives? When we face trials and tragedies, our lives are subject to two forces – surface winds and ocean currents. The winds represent everything changeable, unpredictable, and distressing. But operating simultaneously with these gusts and gales is another force that's even more powerful. It is the sure movement of God's wise and sovereign purposes, the deep flow of His unchanging love.

The secret of victory when we face our trials and tragedies is to be certain that we are in touch with the unseen current. In Psalm 73, written by Asaph, we read that he was buffeted by thoughts of the prosperity of the wicked. In modern terms we would ask why does good fortune come to bad people. But when these thoughts troubled him, in verse 17 we read that "he went into the sanctuary of God" to be alone with Him and then he writes that he understood what happens to them in the end. Only then did he gain the divine perspective.

Job faced his calamities by affirming in 13:15: "Though He slay me, yet will I trust Him."

And the Apostle Pail, realizing that he had been "crucified with Christ" Gal 2:20, was convinced that the Lord Jesus was living in him. He could therefore say, "We are hard pressed on every side, yet not crushed" (2 Cor 4:8).

Although the surface winds of trials in our lives become severe, we need not be alarmed. If we trust God, the deep currents of His love and wisdom will carry us peacefully along.

Memories

I see so many ads in the paper for go-back-to-school clothes that it got me to thinking about when it was time for me to go back to school when I was a little girl.

My mother would buy me a new pair of shoes just a few days before Labor Day. She didn't buy them too long before because she didn't have much money and besides she hoped my feet wouldn't grow too big for the shoes. You see all summer long, I ran around barefoot except to go to church and then my feet and the rest of me also seemed to grow much faster in the summer. By the end of August, my last years shoes were kind of tight and they couldn't be fixed anymore. My father had put new soles and heels on them too many times.

My mother dressed me in nice clothes and we walked downtown to the shoe store. When we got there, we went downstairs to the bargain basement where the shoes were cheaper. When the clerk came, my mother told him what kind of shoes she was looking for. I took my old shoes off and had to stand on the X-ray machine. How hard it was to walk in the new shoes which my mother had selected! They were so hard and stiff! I happily carried my new shoes in the box on the way home.

I could hardly wait for the first day of school when I could put on a new dress and my new shoes. When I got to school, I had a hard time walking through the halls. My shoes were so smooth on the bottom and the hardwood floors were so slippery because they had been oiled or waxed. It was hard walking that first day. I was afraid that I would fall.

When I got home, I had to take my new clothes off and put on my old play clothes. I had church clothes, school clothes and play clothes. I carefully put my new shoes away in their box. I wore the same clothes to school the next day. Since my mother had to wash the clothes in a tub with a scrub board, we couldn't change every two days. We had no automatic washer or dryer and, besides, all the clothes had to be ironed.

I now have a closet full of shoes but I am not as happy with them as I was with the pair of school shoes that I got each September!

Anna Huchka

(Please submit your stories and anecdotes for "Memories" to: Margaret Pysarchy, 2125 Garfield Street, Lorain, OH 44055 or e-mail: mpysarchyk@hotmail.com.)

CHURCH NEW YEAR

The Church New Year passes by without much notice. But September 1/14, 7509 will be marked with a special ceremony in Istanbul by the Ecumenical Patriarchate. The Patriarch Bartholomew will descend from his throne in St. George Church and will sign the Protocol Statement or Indictia, which will initiate the new liturgical or church year.

The reasons given for the Liturgical Year beginning on this date vary. In the gospel reading for this day: Luke 4:16-22, we are told that when Jesus went to the synagogue to pray, He was given the text from Isaiah 61:1,2: "to preach the acceptable year of the Lord." Reference about the year are also found in Leviticus 25 and other places in the Old Testament.

The mention of starting the New Year in the seventh year might be confusing if we are not aware of the fact that the civil New Year started on March 1, making September (from Septem7) the seventh month.

But what is the importance of having a liturgical New Year? It inaugurates an annual cycle of worship which gives our spiritual life structure and stability. In it we will relive and revisit the life of Our Saviour, His Mother and all the saints. In one of the prayers for the day we ask: "Lord, bless the beginning of our Church Year with Thy goodness. Grant that this liturgical year be for all of us a year of grace. Make us worthy with purity of heart always to praise Thee..."

SOBORNOST
ELECTION OF BISHOPS
At Subsequent Ecumenical Councils

The same ecclesiological principles are maintained at the Second Ecumenical Council held in Constantinople in 381. Because the Church of Alexandria at that time had shown the tendency to intervene and perform ordinations in provincec, which did not belong to its jurisdiction, especially in Constantinople, the council orders in canon 2 that:

> The bishops are not to go beyond their own diocese to churches lying outside of their bounds, nor bring confusion on the churches ... And let not bishops go beyond their dioceses for ordinations or any other ecclesiastical ministrations, unless they be invited. And the aforesaid canon concerning dioceses being observed, it is evident that the synod of every province will administer the affairs of that particular province as was decreed in Nicea.

The Third Ecumenical Council held in Ephesus in 431, decrees in relation to the Church of Cyprus:

> None of the God-beloved bishops shall assume any control of any province which has not heretofore from the very beginning, been under his own hand or that of his predecessors (canon 8).

Finally we find the same principle in the decrees of the Sixth Ecumenical Council, convened in Constantinople in 680.

> It shall not be lawful for a bishop to teach publicly in any city which does not belong to him. If any shall have been observed doing this, let him cease from his episcopate (canon 20).

A single bishop in every local community, a single synod or council in every province – such is the absolute rule established by the Fathers.

This basic principle is upheld at Trullo in 69.

Fr. Michael Dehulich, Ph.D.
Dean of St. T. Khan's Seminary



WHY THE DIFFERENT CROSS

The three-bar cross used mostly by the Russian Orthodox Church gives an almost complete story of the crucifixion.

The top bar symbolizes the inscription Pilate placed on the top of the Cross which read: "Jesus of Nazareth, the King of Jews."

The longer, middle bar represents the cross bar upon which Our Lord's hands were nailed.

The bottom bar represents the foot rest upon which the feet of Our Lord were nailed. This bottom bar is slanted to show the destiny of the two thieves who were crucified on crosses on either side of Jesus. The bad thief, who was hung on the left cross, mocked and reviled Jesus. The bar is slanted up because he went up to Paradise as Jesus had promised him. (Luke 23:39-43).

This slanted bar reminds us that at every moment in our lives we have a choice either for Christ and His teachings or against Him and them. One of the hymns tells us: "In the midst of two thieves, Thy Cross was found to be a balance of justice; for the one was borne down to hades by the weight of his blasphemy; the other was raised up from his sins..."

* * * * * *

The three-leaf clover is one way the Trinity is explained. It goes back to a story about St. Patrick during his days as a missionary in Ireland. According to the story, Patrick was trying to explain the doctrine of the Trinity to the high king of Ireland around 464, but the king didn't understand and was getting frustrated. To illustrate his point, Patrick picked up a shamrock and gave it to the king saying: "Here is one perfect leaf with three perfect parts." The king though about it and came to accept the idea thanks to Patrick's object lesson.

Undique (from everywhere)

Through repetition and familiarity has receiving Holy Communion become a dry ritual for you instead of a rich encounter?

The Church is the guardian of Holy Tradition of which the bible is a written expression. For this reason, the Bible can only be properly understood and interpreted from a perspective of faith and within the Church.

The Church uses bread, wine, wheat, oil, water, flowers, and fruits as signs of God's love, mercy, goodness and the very presence of life given to man in creation and salvation.

Consider all people to be greater than yourself, though they may have many weaknesses. Don't act with hardness, but always remember that each person has the same destination as we do. Through the grace of God I consider all people to be saintly and greater than myself. (Elder Amphilochios)

Too many men who like to talk of finding God outdoors in nature rather than in Church, go hunting for Him with rod and gun or golf stick in hand ... and they never find Him.

From the Church's earliest days, Christians have freely and frequently made the sign of the cross on themselves. Using the sign of the cross gives us a personal, physical and visible means to fulfill St. Paul's scriptural admonition to "glory in the cross."

The Holy Day of the Elevation of the Cross is a fast day because it reminds us of the Crucifixion. The Crucifixion is considered the "sorrowful Pascha" by the Orthodox.

Baptism joins us to Christ in such intimacy that it can be described as "putting Him on" as we would put on clothing. As it says in Galatians 3:27: "For as many of you as have put been baptized into Christ have put on Christ."

Further Romans 6:3 describes baptism as being united with Christ in His Death, which also means being united with His body, the Church, where forgiveness/remission of sins is a constant gift and reality.

Editor's Notes

In his book The Empty Church, historian Thomas C. Reeves writes: "Christianity in modern America ... tends to be easy, upbeat, convenient, and compatible. It does not require self-sacrifice, discipline, humility, otherworldly outlook, a zeal for souls, a fear as well as love of God. There is little guilt and no punishment, and the payoff in heaven is virtually certain. What we now have might best be labeled 'Consumer Christianity.' The cost is low and customer satisfaction seems guaranteed."

There have also been articles in many publications both religious and secular on "easy" religion and that many churches are turning more and more to entertainment to please people and hope they attend church.

This has affected our Orthodox Church to a certain extent. I have had printed on the last page of this paper the words: "One hour on Sunday." Many implications can be drawn from this short sentence. I am surprised how many people complain because they have to stay in church more than one hour on Sunday morning. They time the sermon and complain about the priest serving too slowly. In studying the Divine Liturgy, we give it in short articles in the "Herald," we would find one hour too little. Then there is the rule on fasting before receiving Holy Communion. How many observe it? Forget Holy Confession. It is passee in most parishes. Ten years from now, teens and those younger won't even know about the importance of this sacrament. And then we can note how many fewer people are in church for a service on a special occasion and how many more are at the banquet and festivities. It was disturbing to us to get several reports about the recent "convention" held in Canada. All that was remembered was that the assessment to the central administration was raised and they had a good time! Have we forgotten "a zeal for souls and a fear as well as love of God?"

With the start of the liturgical New Year and a concomitant start of activities in a parish, thought should be given to ways the fervor or "dooh" of the parish might be revived along with the planning of the "social" activities for the coming year.

But we as individuals have to get more serious about our prayer life. We have to get out our prayer books and use them. Get beyond the morning and evening prayer section into the section on prayer before Holy Confession and Holy Communion and more. So that we "may preserve the earnest of the Spirit pure and undefiled unto the dread Day of Christ our God. Lord, have mercy" (from the baptism service). .

God Be With You

Matushka Nina Stroyen

PRESS FUND

One of the questions which I am often asked is how we can continue printing the "Herald" when the subscription rate is so low. We would not if concerned readers and friends did not contribute to the various funds. Most people write that the "Herald" is worth much more and enclose a donation or several new subscriptions. We depend on these. As you know we are not subsidized by any organization or institution. Our staff is not paid. We do, however, pay for printing, mailing service, and the post office. These costs rise at regular intervals. Is it time to raise the subscription rate?

Spasebo/thank you to the following who are helping this month: Anne Dorozynski, Mary Bohurjak, Peter Vezmas, Lillian Smarsh, Catherine Shaffchick, Mary Lorko, Robert Rodka, Patricia Welsh, Catherine Litvak, Karen Nichols, Anonymous, Melanie Jula Sakoda, Helen Riley, Irene Allen, Janet Goldusky, Anne Novitzky, Ethel Watlock, Eugenia Kribales, Julia Golit, Patricia D. Giacobbe, Helen Kotter, Mary Ann Dadich.

Marie Yanowsky in memory of her sister-in-law, Sohie Suskevich, who died 28 July 2005.

Vera Croitoru in memory of her husband, Peter, who died July 20, 2001.

Elizabeth Bohush Whitaker in memory of her husband, Harry, who died on July 31, 2001.

Betty Swizz in memory of her parents, Peter and Agatha Shutovich.

Edythe and Mike Bondarchuk in memory and honor of his parents, Fr. Averky and Matushka Marie Bondarchuk and Fr. Basil.

Steve and Lenora Evancho in memory of Fr. Basil, who died August 12, 2002 and Alex Evancho. Health and prayers for Matushka Nina, Elizabeth Uhrin, Claudia Sulin and Anna Wyslutsky.



How lucky we are to live in an age when we can get almost any vegetable fresh all year 'round. Try this recipe, which was submitted for Barbara Powell, who wrote that her sister-in-law made it for Memorial Day get-together and people just loved it.

GREEN BEAN SALAD

2 lbs. of fresh green beans - cook 7 minutes, drain and cool
1/2 cup Good Seasons Dressing made per instructions on box or use your favorite salad dressing
1/2 cup chopped red onion
1/4 cup fresh dill or 1/8 cup dried
Mix well and add
1/2 cup feta cheese (may increase)

The following recipe is given to fill the request of my niece, Stephanie, who asked for an easy, quick dessert using apples.

APPLE CRISP

4 medium tart apples
3/4 cup firmly packed brown sugar
1/2 cup flour
1/2 cup oats
3/4 teas. cinnamon
1/3 cup softened butter

Preheat oven to 375°. Butter a square 8x8 baking pan. Peel and slice the apples. (Granny Smith or Jonathon are best.) Place the slices in the buttered pan. Mix remaining ingredients and sprinkle over the apples. Bake about 30 minutes or until apples are tender and topping is golden brown. Delicious with vanilla ice cream or softly whipped cream.

* * * * * *

Have the liturgical locusts descended on your parish?

THE ORTHODOX HERALD
P.O. Box 9
Hunlock Cr., PA 18621-0009
Subscription: $8.00 a year or
$12.00 for 2 years.

$..........................for..........................year(s)

Name..........................

Address..........................

City..........................

State ....Zip..........................

☐ New Subscription

☐ Renewal

When sending in a change of address, please be sure to include the address label from a copy or the code numbers which are printed above your name.

The Orthodox Herald
Fr. Stroyen, Ph.D., Founder
P.O. Box 9
Hunlock Creek, PA 18621

PERIODICAL POSTAGE PAID

ONE HOUR ON SUNDAY

OC06-
Patriarch Athenagoras
2311 Hearst Ave
Berkeley CA 94709-1319

WHAT WAS DOING 50 YEARS AGO

The September 1955 issue showed the following:

1. We introduced the Syrian Orthodox Church was was later to become the Antiochian Archdiocese.
2. The Alpha-Omega Award for Boy Scouts of the Eastern Orthodox Catholic faith was established. Metropolitan Leonty named Fr. Joseph P. Kreta and Fr. John Nehrebecki to represent him on the Eastern Orthodox Committee. This was one of the first instances where the Orthodox Church worked together for a cause. The petition for the award was signed by hierarchs of 4 churches: Greek, Russian, Carpatho-Russian and Syrian.
3. Our interest in Alaska was growing. We printed an article by Basil Bensin on the Alaskan Church.
4. An article "Orthodoxy Under Fire" was lengthy. The problems still remain unsolved.
5. An announcement was made that the 9th All-American Sobor would be held at 59 E. 2nd St. in New York from 8-11 November.
6. Articles on the history of the Holy Day of the Elevation of the Cross.
7. The Subscription rate was $1 a year.

* * * * * *

Seven doves, or the seven lamps, or the seven-pointed star, all represent the seven gifts of the Holy Spirit stated in the Book of Revelation. The seven gifts are strength, honor, glory, blessing, power, riches, and wisdom.

Home Bible Reading Schedule

SEPTEMBER 2005

1. 2 Cor 4:1-6	17. 1 Cor 1:26-29
2. 2 Cor 4:13-18	**18. 1 Cor 16:13-24**
3. 1 Cor 1:3-9	19. 2 Cor 12:10-19
4. 1 Cor 9:2-12	20. 2 Cor 12:20-13:2
5. 2 Cor 5:10-15	21. 2 Cor 13:3-13
6. 2 Cor 5:15-21	22. Gal 1:1-3,20-24; 2:1-5
7. 2 Cor 6:11-16	23. Gal. 2:6-10
8. 2 Cor 7:1-10	24. 1 Cor 4:1-5
9. 2 Cor 7:10-16	**25. 2 Cor 1:21-2:4**
10. 1 Cor 2:6-9	26. Gal 2:11-16
11. 1 Cor 15:1-11	27. Gal 2:21-3:7
12. 2 Cor 8:7-15	28. Gal 3:15-22
13. 2 Cor 8:16-9:5	29. Gal 3:23-4:5
14. 2 Cor 9:12-10:7	30. Gal 4:8-21
15. 2 Cor 10:7-18	
16. 2 Cor 11:5-21	

BIBLE STUDY

Little Sergei was trying his best to save money to buy his mother a present for her birthday. It was a terrible struggle because he gave in so easily to the temptation to buy goodies from the ice cream man whenever the brightly colored truck came through the neighborhood.

One night in the summer after his mother had tucked him into bed, she overheard him whisper: "Please, God help me run away when the ice cream man comes tomorrow." Even at his young age he had learned that one of the best ways to overcome temptation is to avoid what appeals to our weakness.

We are all tempted to sin. Today it is especially hard because our sense of sin is dulled by much of what is shown on TV as acceptable behavior. Yet there is no need to give in. We are told in 1 Cor 10:13 how to be victorious over evil enticements. "There is no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able: but will with the temptation also make a way to escape, that ye may be able to bear it." But we must do our part. Sometimes that involves avoiding situations that would contribute to our spiritual defeat.

The apostle Paul admonished Timothy to run away from the evil desires of youth (2 Tim 2:22): "Flee also youthful lusts; but pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart." He was to keep his distance from the temptations that might cause him to yield because of their strong appeal. That is still very good advice.

If possible, we should never let ourselves be in the wrong places or with people who will tempt us to do things we should be avoiding.

We must run from the "ice cream man"!

* * * * * *

"Amen" is a Hebrew word and means "true" or "certain." It comes from another word, <u>aman</u>, which is Latin and means "to strengthen." Christians use this word to close their prayers. It is mainly an expression of approval or agreement with the sentiments being expressed.